

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 21.

NEW-HAVEN, OCTOBER 21, 1820.

Vol. V.

SOUTH SEA ISLANDS.

From private letters, some of which are of subsequent date, we are enabled to gratify our readers with some valuable additions to the intelligence published in our last.

OTHAHEITE AND EIMEO.

Mr. Darling, in a letter dated Eimeo, Aug. 9, 1819—referring to the preceding account, dated May, 18th, says, "Since that time, a number of people have been baptized at each station in the Windward division of the Mission. We have baptized 22 adults and 17 children on this island, and there are many more whom we intend to baptize soon. On examining those whom we have baptized, we were delighted and astonished at the answers which they gave to our questions. All expressed a deep sorrow for sin, and seemed to be sensible of it in their own hearts; they also professed to trust alone in the Lord Jesus Christ for salvation; and to desire to live to the glory of God upon earth, that they might live forever with him in heaven.

Those who have been baptized on this Island, have been formed into a church, and have received the Lord's Supper. O! how it delighted our hearts to see them sitting down with us, commemorating the dying love of our dear Redeemer. We cannot find language to express our feelings, especially when we reflect upon what these people were, and how long they refused the Gospel which was preached unto them! To God be the glory! Not unto us, not unto us!"

Mr. Darling, we understand, was about to return to Tahiti, and with Mr. Bourne, to form a new station in that island, at a place called Bunania, among the people called Oropas, in the district of Atahuru. This measure was judged to be highly expedient, as the people were formerly considered as peculiarly hostile to the king; it is therefore hoped that by the reception of the Gospel peace will be secured.

The printing press belonging to the Windward division, will be established at this station.

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In another letter, dated Eimeo, Aug. 6th, Mr. Darling says, "Since I was stationed here, I had occasion to go over to Tahiti to see the King, who was then at Taiarabu. On my journey, finding the people desirous of hearing the word of God, I preached at as many places as I possibly could; and where I was to sleep, I could not get to rest till long after the middle of the night, for the people filled the house where I lodged, in order to ask questions respecting that part of the Scriptures which they have in their hands, and also respecting their duty as Christians. It was truly delightful to see and hear them, although it was very fatiguing to the body; but this a missionary must not regard, so that he may finish the work given him to do. There are few nights in which a number of people do not come to my house, asking questions of a religious nature, and who often stop till a late hour. This I conceive to be an important branch of our missionary work. As these people have, as yet, so small a portion of the Scriptures in their hands, all their knowledge must be obtained through us in this way.

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Extract of a letter from Mr. Henry Bicknell, dated at Papara, Tahiti, July 31, 1819.

[Mr. Bicknell was dangerously ill in February, 1819, so that his life was despaired of; but in answer to the fervent prayers of many, he was mercifully restored, and now enjoys better health than before.]

"In the time of my illness, many of the natives were visited with the same disease, and several died. Among these was an old man, named Pateamai, a relation of the King, who had formerly been an Areoi, and spent his life in the

service of sin. As he had been a principal man in that Society, he accompanied the King in his late tour round the Island. They staid with us at Papara for several weeks. On a sabbath morning, returning from a bush, to which he had retired for private prayer, as usual, I am informed that he called the people together for family worship; after which he prayed in the house for himself; his prayer being ended, he lay down, and immediately expired, without speaking a word, or uttering a groan. He had made a profession of the Gospel for some years. He formerly lived at Eimeo. When we resided there, I was going, on a Lord's day, to preach to some people at a distance, and passing by the house where this man was, with ten or twelve more that formerly belonged to that abominable fraternity, (the areois) they asked me where I was going? I told them—and at the same time said, that as they made no profession of religion, I supposed they would not wish to hear the word. They replied, that if I would stop and preach to them, they would assemble and hear. I did so, and after the service, they requested me to come every sabbath. I complied with their desire, and I believe that most of them were brought to profess the Christian faith, and of several of them I entertain good hopes.

It is remarkable, that another man, at Eimeo, expired immediately after family prayer. We trust he went to heaven.

The natives here have collected more than 100 tons of cocoa-nut oil for the Missionary Society; besides hogs, cotton, and arrow-root. The King stirs up the people to many good things. He now thinks of building a vessel for the purpose of sending the gospel to the surrounding Islands, and also to trade with Port Jackson.*

HUAHEINE.

The two printing presses sent out by the Directors, in addition to the first, by which the Gospel of St. Luke was print-

* This measure he may perhaps think unnecessary, when informed that the Directors have agreed to make him a present of the *Haweis*, for those purposes.

ed, were received by the Missionaries with great joy, on the 8th of July, together, with type, paper, ink, &c. One of the presses will be established as before mentioned, in Tahiti; the other in Huaheine; the old press will be used, when necessity shall require, for the repairs of the latter. The Directors will, as soon as possible, send out two more presses, with a quantity of paper, for Elementary books, Tracts, &c.; the paper for the *Scriptures* being liberally supplied by the British and Foreign Bible Society.

Additional bells are wanted for the Missionary Chapels, such as may be heard at the distance of two miles, as the natives are much scattered, and have no time-pieces.

A public library is also much desired, and contributions of books (bound, and in good condition) will be very acceptable.

RAIETEA.

Extract of a letter from Messrs. Williams, Threlkeld, and Orsmond, dated Sept. 5, 1819.

“Our schools and chapel have been well attended ever since we have been here, and much increased of late; having used our efforts to get as many as possible around us, as the natives generally live in a scattered manner, and we are happy to say, we have succeeded in a great measure, and we now see a range of houses along the sea-beach, nearly two miles long, besides others inland.

“We have also paid particular attention to the houses of the natives. It has been their custom for ages past, for 50, perhaps 100, of both sexes, single and married, to live and sleep together in one house. We remonstrated with them on the impropriety of this method, and we are glad to inform you, that many have built themselves very neat little houses, and are living with their wives and families in their own habitations. TAPA, the king of Raietea, having seen our house, has had built for himself, within a few yards, one like it divided into four rooms, wattled and plastered inside and out, and floored. He is the first native that ever had such a house;

and many more are now following his example. Thus, while we endeavor to teach them the things which belong to their eternal peace, we are not inattentive to their temporal comfort and improvement.

"We were highly gratified, a short time since, by observing with what spirit the king and chiefs began to regulate the affairs of their people.—They first held a meeting, at which they requested us to be present. Tapa addressed the people, (about 1400 in number) and said, 'Let us try and form our conduct by the word we learn from our teachers, and by the word of God which we read every day.—Stop! our wickedness is very great. Remember, it is I who am speaking.—If the son of any king is wicked, and deserve to die, He *shall* die. If any king continue in sin, and be worthy of death, He shall die;—and if I am worthy of death, I will die also.—Let all the people remember this—The man that deserves to die, shall die! We will regard the word of our teachers. God sent them. Take care, all of you, lest God be angry with you;—then, perhaps, he will take away our teachers; and we shall again be in darkness.'

"He then inquired of us how they must act to prevent a man putting away his wife, or a wife putting away her husband. He was told, that when the evil of the heart was cast away, then they would cast away their evil practices. He was likewise furnished with a Register, in which the names of all the married persons were to be entered; and all who, in future, wished to be married, were to go to the king and make their intentions known, and their names were to be written in the Register. All this was the spontaneous effusion of their own minds.

"On the following day, they held a meeting themselves, summoned nearly 20 persons to their bar, who had lately discarded their husbands, and constrained them to reunite, saying, 'If you will not, return the word of God which you learn. You cannot want that; you had better go and serve the devil again. Let not this land be stained with sin.'

"We leave the Directors and other

friends to make their own remarks; we have given the simple statement."

We are extremely concerned to state, that Mrs. Orsmond, the wife of the Rev. J. M. Orsmond, our missionary at Rairetea, was removed by death, on the 6th of January, 1819. Amidst weeping thousands, by the hands of the natives, by whom she was greatly beloved, she was conveyed to the silent grave.

INDIA.

NAGRACOIL.

Extracts of a letter from Messrs. Mead and Mault, dated Nagracoil, 31st, Jan. 1820.

In many heathen villages the seed of the kingdom has been sown, and it has apparently met with acceptance by many. Within the last two years 3000 persons have placed themselves under our instruction, in addition to 900 formerly connected with the mission. Persecutions have arisen in some instances, and checked the zeal of others. Scarcely a week passes in which two or three do not offer themselves, and we take down their names as worshippers of the true God. To furnish instruction to such a vast body of people, scattered over a large tract of country, has been our difficult but delightful occupation. You will not expect very striking results from the labours of a solitary individual in such an extended and barren waste. The ground has been turned over by the plough of the gospel, and seed sown in the opening furrows. Our eyes are now directed to the Lord of the harvest for success; if it tarries we will wait for it; it shall surely come, it shall not tarry. We have now 15 schools and congregations. There are upwards of 300 children, but we expect the number to be augmented after the harvest, which will be over this month. The South Travancore Seminary now contains about 40 boys, selected from the other schools, and a few girls. Some of the boys read the scriptures in the Tamul very well, can repeat a number of passages of scriptures and have committed to memory Watt's Catechism, translated into Tamul. The most intelligent learn English, and I trust God will stir up many of them to

become preachers of his word in the surrounding villages. I before intimated to you, that we adopted the catechetical mode of conveying instruction to the people. After expounding a passage, and prayer, each person in the congregation repeats as much of the catechism as he knows. This affords an opportunity to address a word in season to the individual or to expatiate in a more general way upon the question, or its answer, as may appear desirable at the moment.

BAPTIST MISSION IN INDIA.

From the London Baptist Magazine.

CALCUTTA.

Extracts from Mr. Adam's Journal in 1819.

July 5. The interest at Boronagur still continues considerable; we had a large congregation yesterday morning, although they were rather wanting in seriousness, which was occasioned by the levity of some young men, who infected the rest. Amongst all the kinds of religion with their various divisions and subdivisions, idolatry is, I believe, that which is most fitted for *thoughtless inconsiderate* man. There are many forms that false religion assumes, that will not permit a man to live in a complete want of mental exertion. Covetousness is one species of idolatry, yet the miser has his mind occupied with a great degree of intenseness upon his darling money. But he is the finished idolater, in whose mind one serious thought cannot claim a resting place, and this, alas! is the point of perfection at which almost every Hindoo has arrived. Hence an important advantage will be gained, when serious inquiry is at all generally excited.

6. Yesterday afternoon went out on the Chitpore road, entered a large temple of Seeb, which I found in ruins and inhabited by a few miserable Byraggees, who spend their time in begging. Standing on a piece of ground, near the temple, which is a little elevated above the road, we collected a large audience by singing a hymn, after which we addressed them respecting the gospel. Proceeding along, we came to another

temple, in which we inquired if there was permission to enter. We were assured by a Bramhun, who had accompanied us from the former temple, that there was nothing to prevent us. As soon, however, as the proprietor of the temple perceived us approaching, he darted out of his house, and pouring imprecations upon us, commanded us to be gone.—After remonstrating with him for some time to no purpose about his intemperate language and conduct, we quietly departed. At a short distance we collected an audience of nearly three hundred people, to whom we preached the gospel; and were afterwards invited by a Baboo into his house, that we might explain our object to him in what he had seen us doing. After he had raised many objections, I concluded by assuring him that he was unable to judge of Christianity until he had read the Bible, to which he very willingly assented.

21. To day, a person came with a profession of faith in Jesus Christ as the only Savior, but after learning that he must not remain idle, that he must work with his hands and eat his own bread, he left us—he came in quest of the loaves and fishes. Another inquirer of a more pleasing description, reads the scriptures with Panchou almost every day. I have given him all those portions of the Scriptures which I have by me, which he reads at home, and whenever a doubt or a difficulty arises, requests an explanation. To day he read with me the account of Abraham calling Sarah his sister, to save his life. I asked him if Abraham by this committed sin or not. He replied, that if he were to judge by the rules of the Hindoo shastras he was not to blame, because for the preservation of life they permit a man to tell a lie. That a lie in every circumstance is a sin, was quite a new idea to him.

23. Have not been able to go out as usual on account of the illness of Panchou. I was greatly afraid to day that we should have lost him; his mind seemed composed and serene, and deeply affected with the love of Christ. Not being able to obtain any European medical assistance, I sent to him a Bengalee doctor, who had called on me with inqui-

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ries about the gospel, but Panchou refused to have any thing to do with him.—The reason I afterwards discovered was, that when a native practitioner prescribes he invokes in the ear of his patient the name of some deity, performs many absurd ceremonies, and ascribes the virtue of his drugs to the blessing obtained by these means.

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MOORSHEDABAD.

Letter from Mr. Sutton to Dr. Marshman, dated Moorshedabad, July 19, 1819.

I should have answered your letter the day it arrived, but I have been out for a short time upon a missionary and baptizing trip, and am only this morning returned. I believe you are aware, that at Daudpore, about eight coss from Berhampore, brother Wympass, a steady pious man who has been baptized many years, resides, and also Mr. H. an indigo planter. Mr. H. I believe you have before heard of. I have likewise been informed much about him since my residence here. There has also been a native with me for some time from this place, and Kureem has been down to Daudpore several times. Letters have also passed between Mr. H. and myself respecting his religious feelings; and last week I was earnestly requested to visit Mr. H. as there was evidently a work of God going on in both families. I went down, and never do I think I enjoyed three days of such continued devotional exercises before. It was a Bethel to my soul. Our hearts were full—we had no time to think of the world or its concerns; but only of what Jesus had done and suffered on our behalf.—And after brother Wympass and myself had examined attentively the circumstances of all the candidates for baptism, and were agreed in sentiment concerning their spirituality of mind, and their dependence alone upon Jesus for salvation, I baptized Mr. H. Mrs. Wympass, (the wife of brother Wympass,) Hurrynaut, a Brahmun, and Bunor, a Mussulman; and on Thursday evening administered the ordinance to them.—Our brother H. has been brought through

a dark and intricate way, but our covenant Father has led him home at last; and I attribute both his change and that of Mrs. Wympass, in a great measure, to the steady, mild, Christ-like conduct of our brother Wympass. I think if ever I saw the clear indications of the work of the spirit, it is to be seen in brother H.; and I have little doubt he will be of great assistance to me; for his circumstances are good, his education superior, and his acquaintance with Scripture very considerable. You would be conferring a very great favour on me, and it would be gratifying to him, if you would from the multiplicity of your engagements, write a line to him, and inform him of your joy in hearing of his being on the Lord's side.

I feel fully persuaded, my dear brother, that this is only the first fruits of my labours here, and that if the Lord should spare my life, many more will enrol themselves under the standard of the cross. I expect some to come forward shortly at Berhampore; and I have six natives now near me who have expressed their earnest wish to seek the way of salvation, and of some of them my hopes are great. If we labour for God and have a singleness of eye for his glory, we shall no doubt be blessed in our ministry. Brother Carey remarked to me, when at Serampore, that in whatever place we labour we shall find a few whom the Lord has already prepared to receive the word in the truth of it, although an extraordinary success may not attend our labours: and this remark I have found fully verified in my experience.

The society and schools go on as well as can be expected. I of course meet with some difficulty in establishing schools in a proper manner: but perseverance and the divine blessing will enable me to overcome every opposition.

(From the London Missionary Register.)

NEW ZEALAND.

Mr. Marsden's second visit to New Zealand.

Despatches have arrived, containing full details of Mr. Marsden's second vis-

it. His intercourse with the Natives, in various quarters, and particularly in a journey westward from the Bay of Islands quite across the Island to the western coast, was most encouraging. Their villages are numerous and populous, and all are eager for the residence of Missionaries among them. A new settlement has been formed at the Bay of Islands, on a large portion of land, consisting of 13,000 acres, situated at Kiddeekiddee, and purchased of Shunghee for 48 axes!

Mr. Marsden's visit was, with reference to the settlers, highly seasonable. Serious evils have grown out of the practice of carrying on private trade with the shipping which put into the Bay: which it is hoped will not occur again, as Mr. Marsden drew up very prudent regulations on this subject, to which the settlers fully assented.

Mr. Marsden was about to proceed to New Zealand a third time, with a quantity of cattle, on board His Majesty's ship the Dromedary.

State and Prospects of the Mission at the time of Mr. Marsden's second visit.

From these communications, a further insight will be obtained into the character of the Natives, and the situation of the settlers among them.

We shall first extract Mr. Marsden's statements:—

I am happy to say (he writes) that all our undertakings have been crowned with success. More we could not expect to be done, in the time, than what has been done. I think there can be no doubt but that the ultimate object will be attained in due time; and the Society will have the satisfaction to know that they have, through the divine blessing, planted the Gospel, and established the arts of civilization, in a country and in the midst of a people, that will rise in importance among civilized nations, in proportion as knowledge is diffused among them.

The local situation of the Islands of New Zealand, the climate, soil, natural productions, and inhabitants, are all favorable for missionary labours; and I

firmly believe that the time is come for the Gospel to be preached to them.

To promote this object has been my strongest inducement for remaining to this day in New South Wales. While I see the divine blessing attending our endeavors for the benefit of the Heathen in these Islands of the South Seas, I feel a satisfaction which I cannot express, and which suppresses every murmur in the day of trouble.

Difficulties have, indeed, been very great and many; but they have not prevented the work from going on. Every thing has succeeded better than the most sanguine hopes could have warranted us to expect, in such a new and important undertaking.

I understand that the Natives have killed two of the Horses for trespassing in their gardens. The Horses were very fond of Sweet Potatoes, and rooted them up very much, as they ran at large.—These are the chief food which the Natives value; and I am not surprised that the Horses were killed. They have been suffered to run where they pleased for four years. Had the settlers fenced off a point of land for them, they would then have done no injury, and the Natives would not have molested them. The young Natives who are now with me at Parramatta are much distressed at this circumstance, as they are very fond of Horses. Since they have been with me, they have learned their value in all agricultural purposes. I have promised to send them some more, and to give them into their own charge, and then I shall be sure that they will take care of them.

I am happy to learn from the settlers that they will have wheat for their support, and will only want a little seed-wheat this year. When agriculture comes to flourish among them, schools may then be maintained at a very little expense. The children will provide their own clothing. Bread will be the principal article which they will require; but rice, as yet, is the cheapest. This will not be the case when they get plenty of wheat.

You will see from the four young men—Tooi, Teeterree, Towrow, and Towreea—what their national character is,

what are their abilities, and what their disposition; for all that I have seen are very similar, in most respects, to these young men. Their reasoning faculties are strong and clear, and their comprehension quick. When once they attain a true knowledge of the Scriptures, they will improve very fast, and may then be ranked with civilized nations. Their improvement is not doubtful, but certain. The Society is not labouring in vain.

The Chief's son, where the settlers reside, has sent me over a chain for a dog, which he made since his return. He promises to be a very good smith. I have sent it to you, as the first attempt made by a Native on the Island. I can have little doubt but that this young man will soon make axes, hoes, &c. if he can only get iron. I shall send him some of what I received the last time.

Muskets and gunpowder I disapprove of, as they tend to inflame the warlike spirit of the natives. Saws, spades, hoes, and axes will civilize them, and induce domestic and commercial habits; will give them something to eat and to sell, and will prepare them for receiving the gospel. The settlers may plough and preach; they will then make a happy nation of them.

The two young men, Towrow and Towreea, mentioned in the preceding extract, were coming to England in the *Claudine*, but both died on the passage, of the effects of fever, caught while the ship lay at Batavia.

On the subject of private trade, to which we have above alluded, Mr. Marsden addressed to the settlers the following just and forcible representation:—

We never find a man engaged to build a Temple selling pins. His thoughts have more rational employments. You are called upon to build a Temple for God, in a place where no stone has been quarried, no timber cut, nor a spit of the foundation dug. You have work for the employment of all your time and thoughts.

With what gratification must you behold the dawn of civilization, rising on those around you, and the day-star from on high visiting them! I think I should feel a joy inexpressible, to see the New Zealander, returning home from his cultivated field, bearing his sheaf with him.

I anticipate the day, when he will plough with his yoke of oxen, like the ancient Prophets: and rejoice with the joy of harvest when the crops are gathered in.

What will you feel when the time shall come, when he shall meet with you in the great congregation, and worship God in spirit and in truth? Consider the honor that is put upon you—you are gone to prepare the way of the Lord, to make ready a people for Him! Act in all things up to the dignity of your character.

Let me exhort you to love as brethren. Bear one another's burdens: watch over one another's souls with a godly jealousy and exhort one another daily; and the God of Peace will then bless you, and the Heathens among whom you live shall fear Him!

Mr. William Hall makes the following statements:—

The Natives under my direction and instructions work very well, almost beyond my expectation. I have taught six pair of sawyers to saw timber, and have frequently four or five pair at work at once. I have sawed upwards of a thousand feet with them myself. We are making strong paling fences round our houses, yards and gardens, all of sawed timber; and I have sent about 4000 feet of three inch plank, twelve inches deep, to Port Jackson, to be disposed of by Mr. Marsden, in order to assist defraying the expenses of the Active, all sawed by the Natives under my instructions.

Mr. Kendall, in the extracts which follow from his Letters, enters into the character and circumstances of the Natives.

It has pleased Almighty God, of His goodness, to preserve me and my Colleagues, with our Families, in safety at this place, during the past four years. We are under no fear respecting our personal safety: the Natives making due allowance for their wild habits, being reconciled to us, and we to them. On their part, there is no apparent obstacle in the way of our usefulness, except, as must be expected, their unsettled turn of mind; and we have every encouragement to indulge the hope, that, by patient perseverance in the path of

duty, with a single eye to the glory of God and their benefit, a blessing will attend our exertions.

I am now anxiously expecting some person of talent, to assist me in fixing the New-Zealand Language. One friend of a kindred spirit, possessing greater abilities than I do, would be very useful to me, and I could be useful to him. As soon as the Holy Scriptures are in print, or those parts of them the knowledge of which is essential to salvation, and the Natives are taught to read them, a general blessing, in dependence upon the Divine promises, may then, and perhaps not before then, be expected.

Although the New Zealanders are exceedingly superstitious, and what religion they profess is constituted of Rites the most horrible and offensive to an Englishman and a Christian, yet it is a very encouraging circumstance, that Parents do not at all object to their children being instructed by us. They rather wish it; and the children themselves have always been ready to repeat their lessons when called on; and have been kept in a state of discipline far superior to my expectations, when we have had it in our power to give them a handful of victuals.

When numbers of Natives are about us, they are often very troublesome: it being a difficult matter for the Chiefs most friendly to our interest to keep their people under restraint.

Our trials, I apprehend, will be much heavier for some years to come, than they have hitherto been. The Native Spirit has been roused by the long intercourse of the Natives with Europeans; but none of them having been yet converted to Christianity, the Native Heart with its blind attachment to its barbarous customs remains unchanged, and inclines its possessor to pursue them with additional vigour.

In the first year after our arrival, many New Zealanders died. They had not food sufficient to preserve life; and, in this weak condition, we could discern little of the Native Mind. Since then, the Natives in general at the Bay of Islands, and in the adjacent country, eager to procure implements of war and

of husbandry, have exerted themselves so much in cultivating land for potatoes, Indian corn, &c. that they have not only obtained such articles as they wanted, but have lived much better themselves, and there has been but little mortality. Their Native Disposition has, of course, been greatly revived; and, being Heathens still, they follow the customs and traditions of their forefathers with avidity. War is all their glory. They travel to the South, and kill great numbers. Almost the whole of the men belonging to this Bay are now gone to battle. Although the Natives in general shew no disposition to injure us; yet, being so unsettled and unsteady, our situation among them is more trying.

We have hitherto been strictly neutral. We have made it our constant practice to be kind to strangers; and while we continue to be quiet, I am under no fears whatever respecting our personal safety; but we require at this time, not only the assistance of our Heavenly Master, but support and encouragement from our Christian Employers.

The constant sailing to and fro of the Active, and steady supplies for the Settlement, are essential to our comfort and to our progress in duty. It is the ultimate object of the Society that must be our chief aim. Without a regular intercourse between this country and Port Jackson, and steady supplies for the Settlement, I should contemplate nearly the same disastrous event taking place as formerly occurred with the Missionaries at Otaheite.

Until the Word of God is graciously revealed to this people, a firm footing among them will not be obtained. They may be conciliated by kindness; but nothing can secure them permanently to our interest, but a participation with us in the blessing of the Gospel.

On the Sunday after Easter, I had an opportunity to examine some Otaheitean Sailors, belonging to the Ship King George. They read the works of their Missionaries both in print and manuscript, very readily. It would have rejoiced your heart to have been with us on that day. The New Zealanders fell on their knees; and continued to behave

with decency and listen with attention; while they heard prayer in their own tongue, and while the Otaheitean Sailors in the Evening were reading in my house and singing the praises of their Redeemer. These Christian islanders would not take a mouthful of victuals until they had implored the Divine Blessing; nor would they leave the table until they had given thanks. They slept in one of our barns, and spent part of the night in singing and prayer.

I bless God that my Wife and seven Children are well. I have had my health ever since the day I landed here. My father lived until he was 93. I have not yet attained to half that period, yet I am covered with grey hairs. If it pleases the Lord to spare me, I pray to Him that I may be usefully employed in promoting the kingdom of His Dear Son.

MISSION AT BOMBAY AND THE VICINITY.

From the Panoplist.

Extracts from the Journal of Mr. Bardwell.

1819. March 6. When endeavouring to instruct the people who were assembled in an inclosure sacred to the gods, a bramhun, after listening a few moments, exclaimed, apparently in anger, "blasphemy, blasphemy,—people who believe that system will go to hell." When told that the invisible God had in great mercy given this system of religion to men, and that there was no other way of serving God and pleasing him, beside that contained in our Sacred Scriptures, he said, in reply, "The invisible God is neither pleased nor displeased,—happy nor miserable." After endeavoring to show the foolishness and atheism of such doctrine, and urging the people, who had heard the conversation, to examine closely the instruction I had given them, I returned homeward. The bramhun followed me, and seemed desirous of apologizing for his impertinent abruptness by assuming an air of candor, and appearing to use argument instead of declamation. His great argument against the Christian system was, the warlike, ambitious, and avaricious feelings and habits which it inspired. He was by no means ready to admit, that it was possible for a people to pursue a course not sanctioned by the *Shaster*, which they professed to believe.

March 11. This and two or three succeeding days are a season of great account among the Hindoos, called *Shimgar*. A bramhun gave me the following relation of the event in their history which these holidays are designed to commemorate, viz.

At a certain time a mortal disease prevailed among the people. To avert the calamity

they sought directions from the gods. They were told that a certain female *Rackshus*, or demon, inflicted the disease, and to deliver themselves from her tormenting power, they must put her modesty to the blush, by exhibitions, gestures and language, the most obscene. The plan was successful, and the demon was compelled to leave the place. The victory over the demon is annually celebrated by the most indecent ceremonies.

12. After seeing the most indecent imagery exhibited in the streets, I protested to my teacher against such vileness. I told him that, according to his own story, his country women were more destitute of modesty than the demon herself; for she was compelled to flee from such indecencies; whereas they, far from being ashamed, mingle in the throng and laugh at the sport.

The corrupting influence of such exhibitions is inconceivably great. For many days after this anniversary the minds and mouths of the vulgar are wholly filled with the sport. The contrast between the religion of this people and that of Christ, is perhaps in no instance seen more obviously, than in those parts of the Hindoo system, which recommend and enforce impurity, licentiousness, and indecency, by annual exhibitions.

17. This day went with a friend to visit the place where Parsees deposit, or rather expose, their dead. A tract of land on the western side of the island is inclosed with a high wall, and in the general inclosure there are a number of vaults inclosed by circular walls about 40 feet in diameter, and about 16 feet in height. Within these walls are projections like shelves. On these shelves the dead are exposed to the sun. Such is the reverence which these people have for the sun, that they deem it of great consequence to expose their dead to his light and heat. The vaults are designed to receive the bones, after the flesh is consumed. The vultures and crows around the field of death are shockingly tame. They seem almost to claim as their prey all that approach the ghastly inclosure.

May 1st. The epidemic, which prevailed with such violence among the natives a few months ago, rages again. In visiting the burningground, learned, that for a number of days past, from 50 to 80 bodies are brought there daily. Though in general, the natives, who assemble in various companies to bury or burn their dead, are more ready to listen to serious instruction than at other times; yet a very great proportion of them seem hardened by a kind of false principle. "The gods have sent the disease among us, and of what use is it to give ourselves any unhappiness on the subject? If we die, we die; and if we live, we live." This sentiment is not unfrequently advanced when they are exhorted to prepare for death.

16. Found many people engaged in the discussion of the question, "Whether it would avail any thing to erect temples and images to the god, who, as they suppose, inflicted the disease now so prevalent among them? Some

said temples and images should be erected and consecrated; others said, they had no confidence in any thing that could be done. If they were to die, they must die, and no remedy could be found. Perceiving that I had been hearing the discussion, they asked my opinion on the subject. A good opportunity was presented for directing their attention to that Being, who wounds and heals, who kills and makes alive.

18. Found a large company collected before a small temple performing certain ceremonies, for the purpose of averting the epidemic from their habitations. Four or five females were groaning and beating themselves and each other, and occasionally wallowing in the mud before the idol. The pretence was, that they were really possessed with the spirit of the disease, and that by beating and besmearing themselves with filth they compelled the demon to leave them. I however found a difference of opinion among the people assembled. Some did not hesitate to say, that such conduct was both foolish and sinful; while others, with all the tenacity of frantic bigotry, maintained, that it was not only pleasing to the gods, but would infallibly keep them from the power of disease. In proof of this assertion, they pretended to bring testimonies from experience. Such a scene as this is not unlike the conjurings of the American Indians, mentioned in the writings of Brainerd.

July 1. This day we have committed to the dust the remains of our second child, our only daughter. After a short sickness of eleven days, the dear child left us, as I trust, for a country less dreary than this, aged twenty months. And shall this sweet child no more gladden the hearts of her mourning parents in this land of strangers? Ah no:—her once sparkling eyes, with trembling hands I sealed, as she calmly breathed out her soul in death. In viewing the precious spot where our two first-born babes sleep together in silence, it is not unpleasant to look forward to the day, when from the toils of this my pilgrimage I too shall mingle dust with them, in hope of meeting them in heaven.

Aug 17. After having been confined nearly three weeks through feeble health, I am now permitted to resume the pleasing employment of going out to visit schools and instruct the people.

Oct. Having received an invitation from a gentleman residing on the continent, about 60 miles from Bombay, to spend a few weeks with him, I gladly accepted the invitation, for the purpose not only of benefitting my own health, and that of my family, by change of air,—but that I might have an opportunity of instructing, and distributing books among people who have not heard the Gospel.

(To be continued.)

BRITISH AND FOREIGN BIBLE SOCIETY.

EXTRACTS OF CORRESPONDENCE.

From the Rev. Professor Leander Van Ess, Marburg, March 5th, 1820.

Many have been the troubles, great and overwhelming the labors, which friends and enemies of the Bible have caused me to undergo: they required more than human strength, and strained to the utmost every nerve of the body, and every faculty of the mind, absorbing every moment of time. Many of my friends have taken great pains to procure an efficient assistant for me: but the Lord and dispenser of grace has not yet seen fit to answer the many voices that are lifted up to him for this object. In this inscrutably wise delay I seem to hear him say to me, "My grace is sufficient for thee, for my strength is made perfect in weakness."

After three weeks sojourn in Wildbad, the pain of my foot has, by the goodness of God, been relieved, and the relaxation from business refreshed both my strength and my courage. Living retired in the midst of a watering-place, I collected my mind, and regulated my inward life with God, which proved the more beneficial to me, as I had longed much for such a season; for, the inner man feels at times a great need of being disengaged from the outward concerns of life, in order for a season to live with himself. Among the company, I met with many zealous friends of the Bible, and I endeavoured to increase their number. They have distributed many New Testaments among Catholics, and are still engaged in this good work.

Visiting, wherever I could, the Catholic clergymen, I met with one, who is a great promoter of Scripture distribution, a true servant of Christ, and a faithful pastor of his flock, who was overjoyed to make my personal acquaintance. This lively worshipper of Christ revived my spirits: he had distributed my New Testament in the Schools and likewise, frequently, at his own expense, among the poor of his congregation; and

found still in his hands a little stock both unbound and bound copies. He had had much to contend with; but he had kept up his courage and his confidence in the Lord, and his determination to obey God rather than man.

I was particularly desirous to have a conversation with the Catholic Privy Counsellor, for the purpose of effecting the distribution of 6000 New Testaments in the Catholic Schools. I met with him in the country, surrounded by twelve parish priests, with whom he had concerted a meeting, all enlightened clergymen, full of life and zeal for the Biblical cause. How great was the joy of these good pastors to see me among them, and to extend to me the right hand of fellowship! Soon after this conversation, I received orders for the transmission of the above 6000 copies of the New Testament; but even these did not suffice, for their distribution had rather roused the desire after the Sacred Volume than satisfied the demand for it, and many, many pastors desire bound copies, with large print, for the poor families of their congregations.

The great work for the benefit of Catholics in a neighbouring kingdom has now likewise prospered, through the grace of God, so that 12,000 copies of my New Testament, are actually distributing in the Schools. Letters pour in upon me, as well as upon brother E—, from clergymen soliciting more bound copies with large print, because every family wishes to have the book which hitherto they have scarcely known by name.

My accounts are now drawn up with as much attention as possible, to distinguish the expenditure, receipts and distribution, from each other, by ruled columns, and are attested by my committee. They are dated from the time when my last accounts were sent in, namely, the 16th June, 1819, to 21st February, 1820.

The number of my Testaments dispersed from June, 1818, to 21st February, 1820, is 105,902. The number of Lutheran Bibles have been 1856, and of Lutheran Testaments 649.

I am of opinion that I should be able, by the Divine blessing, to distribute

120,000 New Testaments, this year, if I were supplied with the requisite funds; for, the Lord of glory, who is also the Lord of the harvest, has spread before me, for the field of my exertions, the whole Catholic population of Germany. It is in the name of the hundreds and thousands who sit in darkness, and in the shadow of death, and who are longing for the day-spring from on high; it is in their behalf, I beg and intreat for the interposition of your Society.

LONDON TRACT SOCIETY.

EXTRACTS FROM THE TWENTY-FIRST REPORT.

The following Extracts will give our readers some knowledge of the importance of this Institution.

The number of Tracts issued by the Society since the last report, appears to amount to FIVE MILLIONS, SIX HUNDRED AND TWENTY SIX THOUSAND, SIX HUNDRED AND SEVENTY FOUR; making an INCREASED DISTRIBUTION of ONE MILLION, FIVE HUNDRED AND EIGHTY THREE THOUSAND, THREE HUNDRED AND FIFTY THREE, during the past year.

The progress of general education caused the original promoters of your Institution deeply to feel the importance of circulating Religious Tracts. Since the formation of your Society, this progress has been rapid, far beyond the most sanguine expectation; and now scarcely the most secluded district of Great Britain is without means of instruction.

Those who desire evil, and abhor that which is good, could not view this with indifference; and, accordingly, their exertions have proportionally increased. A cloud has long been gathering over and threatening our land; at length it appears to have burst upon us. Shall those who bear the name of Christ be found slumbering when the great enemy of souls is thus actively extending his machinations far and wide? Assuredly, the present times call loudly for increased energy and exertion to counteract this perversion of what is good, by additional ardour in promoting every Institution which has the eternal interests of mankind for its object.

Although the Religious Tract Society has passed through the stages of infancy and early youth, it cannot yet be considered as having arrived at full maturity. The extensive field presented by the kingdoms and nations of the earth is but entered upon; it is necessary to press forward with zeal and activity, remembering that "much land remaineth yet to be possessed."

Your Committee have been actively engaged, during the past year, in endeavours to counteract the effects of that torrent of Deistical and Blasphemous Publications, which was overflowing the land, and diffusing the

poisonous streams of Infidelity in every direction.

The art of Printing, at its first invention, appeared sent to disperse the mists of Ignorance and Superstition, which then enveloped every Nation; and was blessed as a means of widely spreading the knowledge of the Gospel of Christ. In our days we have seen this gift, originally fraught with so much good, now applied most actively in the promulgation of error, and made an instrument of evil, to induce men to reject their Lord and Saviour. These proceedings naturally engaged the attention of your Committee. They therefore selected from the list of Tracts already published, such as were peculiarly calculated to set forth the Doctrines of Truth in opposition to the evil principles so actively disseminated; of these they prepared large editions, and commenced the publication of other Tracts of a similar tendency. Having procured the extensive circulation of an Address which called public attention to these proceedings, and stimulated to active exertions; they had the gratification to find the appeal was not made in vain. An increased circulation of Tracts was the result, and, during nine weeks, ending in November last, 600,000 Tracts and Broad Sheets, calculated to counteract the principles of Infidelity, issued from your Depository, in addition to an increased number of your other Publications. Your Committee opened temporary Depots in every part of the Metropolis and its vicinity, supplying them with Tracts and Sheets of the above description, and caused some of the latter to be hung at the doors and windows of each Depot, so as to attract the attention of passengers, which led to the perusal of them by thousands who otherwise would, in all probability, have remained ignorant of their contents. This plan was not carried into effect without a very considerable expense, but your Committee deemed it of too much importance at that time to be neglected.

The limits of a Report preclude your Committee from entering into further details of these important measures, or attempting even a sketch of the active proceedings of some Auxiliaries, and Individuals who penetrated even into the lurking ends of Infidelity, and cast these leaves from the Tree of Life into the fountains whence flowed bitter waters of death.

It is not for your Committee to speak of the effects which have been produced, or may still further result from these proceedings—Paul may plant, and Apollos may water, but it is God alone who giveth the increase.—To Him your Committee looked for direction; from Him they sought assistance; and they trust he gave his blessing upon their feeble endeavours;—enough has already resulted therefrom to cause them to rejoice at having been engaged in this important work. Nor is it less necessary to continue these exertions;—the devouring flame which threatened destruction on every hand, is indeed checked and confined within narrower limits; but we are still

proceeding upon embers as yet but half extinguished, and glowing beneath our feet. The minds which have been tainted with infidel principles, still retain their hostility against Christianity, although the outward manifestations of their enmity may be in some measure repressed.

Your Committee must now close the Report of their Proceedings, during a year the most eventful of any recorded in the Annals of the Religious Tract Society. At one period it was indeed "a day of darkness and of gloominess, a day of clouds and thick darkness," as the morning spread upon the mountains,"—the enemies of God loved defiance on every side. The winter however is past, the glad season of spring has again returned, and the great work of causing the earth to bring forth its fruits in due season is assuredly proceeding, although that glorious luminary which, under the direction of Divine Providence, is the great agent for this purpose, may occasionally be obscured by clouds, and hidden from the sight of mortal men. Do we not find in the spiritual world what is thus shadowed out to us the natural? The Sun of Righteousness has arisen with healing in his wings, and is shining more and more unto the perfect day; we know that time is fast approaching, when all people, nations, and languages, shall unite in praise unto Him who loved and redeemed them; when all the kingdoms of the world shall be the kingdoms of our God and of his Christ. The Great Author of all good is pleased at times to permit this great and progressive manifestation of his glory to be obscured; the truths of Revelation are sometimes clouded by the mists of Infidelity; and in the mysterious dealings of his Providence he suffers misguided men not only to renounce that hope which is set before them, but also to endeavour to darken the minds of others, depriving them of that anchor of the soul which alone is sure and steadfast, which enables the humble Christian to rest secure upon the Rock of Ages. Let not the followers of Christ be dismayed; it is sufficient for them to know that this is the Lord's will, and, under his direction, will doubtless be productive of good. They have his gracious promises for their support: in the hour of doubt and danger they know in whom they have believed, and well may they feel assured, that he is able to keep what they have committed unto him.—Resting, therefore, upon the word of his promise, which is sure, let them proceed boldly, not being ashamed of the testimony of their Lord, but zealous in every good cause, and active while it is "to-day," seeing that "the night cometh wherein no man can work."

REVIVAL OF RELIGION.

We are informed that a revival of religion has for several weeks been experienced in Taunton, Mass. On Sunday the 1st inst. 12 converts were added to Rev. Mr. Cobb's Church, and 12 to

Rev. Mr. Pipon's. A number more are expected to join at the next communion.—*Recorder.*

PALESTINE MISSION.

Through the politeness of the Rev. Dr. MORSE, we have received intelligence of the welfare of our Missionaries to Palestine.

Extract of a letter from Messrs. Fisk and Parsons, to John Lee, Esq. American Consul at Smyrna, dated Scio, 2d June, 1820.

RESPECTED SIR—Your letter of 24th May, inclosing an ancient map of Palestine, together with a missionary extract, came safe to hand on the succeeding Friday morning. Please to accept our sincere thanks for these valuable presents and for the proof they afford that we are remembered by your respected family. Perhaps you have been informed of our safe arrival and pleasant situation at Scio. Our voyage, although rather long and irregular, afforded us a welcome relaxation from the weariness of study. We have obtained a room in a retired and pleasant part of the city, and if health be preserved, our visit at Scio may be both interesting and profitable. Professor Bambas, who stands high in the estimation of the public, devotes his own time to our instruction. After two or three weeks we design to accompany Professor Bambas into the country to pass the summer.

Accept, dear Sir, the assurance of our gratitude and respect for your repeated favours; with the request to be affectionately remembered to Mrs. Lee, and to your family, we subscribe ourselves

Sincerely yours,

P. FISK,

L. PARSONS.

ON THE SUBJECT OF PROMOTING REVIVALS OF RELIGION.

To the Editor of the Religious Intelligencer.

MR. WHITING—Presuming that your useful paper is at all times devoted to subjects which relate to the kingdom of Jesus, and on perusing a publication in your third number, volume 5th, signed *A Lover of Revivals*, I wish to offer my mite to strengthen the hands of the writer, by manifesting my approbation of his communication in so far as it corres-

ponds with that heavenly word which the blessed Spirit taught the Apostles of the Lord Jesus to write; but all of his observations I cannot fully approve, because they are not found in the word of God: for instance, I see no authority for the formation of the Society which he recommends to promote Religious Revivals.

The Gospel points out only one Society, which is the Church of Christ. Of the materials which compose this Society, there is a full delineation in the word of God: and this is the sphere where each member of the body of Christ is to act well their part for advancing Zion's glory and blessedness; and those who are called of God to proclaim the Truth, or, in other words, those of the church whom the King of Kings, the Head of the church, hath made labourers in his vineyard. Let them go out into the highways and hedges, and compel sinners to come in: invite them to the gospel-feast, by proclaiming the salvation which is by Christ Jesus. Let them go two by two, for so Jesus sent them out. Let them visit each house, each highway, each marketplace; in short, let them be instant in season and out of season, in making known the proclamation of the King of Zion to the weary and heavy laden, to the wayfaring traveller,—and all men as they have opportunity.

The Gospel is to be carried by the heavenly messengers to those men who have opportunity to attend on the preaching of the word, but will not, as well as to all others; for Jesus commanded his disciples to go into all the world, and preach the gospel to every creature; but he did not tell them to wait for sinners to come to them; and notwithstanding much has been done the few past years, yet how many thousands there are who never heard the joyful sound of salvation by the blood of the Lamb, and in the neighbourhoods where there is stated preaching.

Let me respectfully ask, if the ministers of the Gospel in New-England have fulfilled their commissions by going to the destitute places, and publishing the gospel jubilee? are there not many

neighbourhoods, even within a short distance of your city, which are left without instruction in the great things of eternal life? I repeat, therefore, let those who are honoured of God to be messengers, go and search Satan's kingdom to the utmost extent. Let the way-side testify their faithfulness; let the poor have the gospel preached unto them, if they either will not or cannot attend meeting, and this by the way-side, if it is only one by one—thus scatter the seed of the kingdom, and the promise is it shall spring up after many days and bear fruit, thirty, sixty, or an hundred fold.

Indulge me a little in recommending the examples of Jesus and the apostles under similar circumstances. Did they not go and search out sinners, teaching them the way of eternal life; yes, made bold by the Spirit of Jehovah, they visited the waste places, the barren heath, and erected the banner of the cross, and thousands flocked unto it. Did they endure cold and nakedness? had the King of glory where to lay his head? and yet with unceasing industry did they publish the truth to a dying world. The effects of this are written as with a sun-beam through the New Testament—page after page testify the wonder-working hand of Jehovah bearing witness to the word of his grace.

Was it necessary to produce arguments in favour of this heavenly way, they are at hand in abundance in the blessed gospel of the blessed God. Suffice it to say, that the King who established the kingdom spoken of by Daniel, knew best the mode and the instruments which were necessary to bring a lost world from darkness to the marvellous light of the gospel; and these instruments he now commissions, and all they have to do is to follow the luminous way in which the first heralds of the message of mercy walked, being shod with the preparation of peace.

The Lord of all Lords was well acquainted with the best manner in which his revelation of mercy should be proclaimed; he knew best how to build the superstructure, on Himself the Foundation Stone of mercy's building; he well knew how to rear the temple which

should be fitly joined together—in which temple he dwells, and will finally decorate the bride in all the glory of the bridegroom, at the right hand of the Majesty on high. The building of God shall shine in brightness and glory for ever and ever. To Jesus be the praise.

A LOVER OF GOSPEL TRUTH.

AMERICAN BIBLE SOCIETY.

Monies received by the Treasurer of the American Bible Society, during the months of August and September, 1820.

To constitute Ministers members for life.

Rev. Geraidus A. Kuypers, D. D. of New York,	\$30
Rev. Paschal N. Strong, of do.	30
Rev. John Knox, of do.	30
Rev. Charles Hardenburgh, of do.	30

[The foregoing by a member of the Reformed Dutch Church in the city of New-York.]

Rev. William Kerr, of Donegal, Ohio, by the Ladies of his Congregation, 30 |

Rev. Thomas Shepherd, of Ashfield, Mass. by the Ladies of his Society, 30 |

Rev. James McGraw, of West Nottingham Church, Cecil County, Md. by the widows of his Congregation, 30 |

Rev. John M'Jimpsey, by the Ladies of Neelytown and Graham's Church, Montgomery. N. Y. 30 |

Rev. Ammi Lindsley, from the Female Cent Society of Hartland, Conn. 30 |

Rev. Eaniel C. Sanders, D. D. from the Female Social Circle of Medfield, Mass. 30 |

Rev. Ralph Sanger, from the Female Bible Society of Dover, Mass. 30 |

Rev. Jacob Abbatt, of Hampton Falls, N. H. by the Females of his Congregation, 30 |

Rev. Joshua T. Russell, of Montgomery County, Indiana, by the Female Bible Society of that county, 30 |

Rev. James Gallagher, Pastor of New-Providence and Rogersville Congregations, Tenn. by Ladies of those Congregations, 30 |

From Capt. Caleb Atwater, of Wallingford, Conn. 30 |

Donations from Individuals.

From a friend to the American Bible Society, 10 |

From Gideon Beebee, of Granville, N. Y. 10 |

Donations from Auxiliary Societies.

Elizabethtown Bible Society, N. J. 100 |

Rockville Female Bible Society, Md. 40 |

Kennebec Bible Society, Maine, 65 |

Welsh Bible Society of Steuben and Utica, N. Y. 50 |

Charleston Bible Society, S. C. 500 |

Madrid Female Bible Society, N. Y. 11 50 |

Newark Bible Society, N. J.	100
<i>Donation from a Society not Auxiliary.</i>	
Falmouth Auxiliary Bible Society, Mass.	25 90
<i>From Bible Societies, &c. for Bibles, &c.</i>	
Union College Bible Society, N. Y.	40
Salem and Vicinity Bible Society, Mass.	287 93
Union Bible Society of Chataouque, N. Y.	16 25
Newburgh Bible Society, N. Y.	35 48
Bedford County Bible Society, Va.	100
Madrid Female Bible Society, N. Y.	11 50
Suffolk County Bible Society, N. Y.	40
Essex County Bible Society, Va.	50
Nantucket Marine Bible Society, Mass.	49 46
Plymouth and Norfolk Bible Society, Mass.	100
Steuben County Bible Society, N. Y.	33
New-York Bible Society,	212 75
Sales to individuals,	153 85

\$2492 74

Bibles and Testaments issued from the Depository of the American Bible Society, during the same period:—Bibles, 2242; Testaments, 1653—Total, 3925. Value, \$2369 80.

J. NITCHIE,

Agent American Bible Society.

FOREIGN MISSION SCHOOL.

For the Religious Intelligencer.

The following sums of money and articles of clothing, have since July 4th, been received in the F. M. School; for which liberality the Agents present their respectful thanks to the donors.

Received in Money.

From the Female Cent Society of people of colour, Utica, N. Y.	\$12
Elijah S. Lyman, a child, in Warren, Conn.	25
Female Benev. Soc. N. Berlin, N. Y.	20
Benevolent Society Hartwick and Fly Creek, N. Y.	12
Mrs. Hannah Delavan, Lansingburg, N. Y.	1
Rev. David Brown, Hyde Park, N. Y.	50
Mrs. Eunice Stone, Milford, Conn.	1
A lady in Milford, Conn.	1
Dr. Luman Pettibone, Stockholm, St. Lawrence County, N. Y.	4 50
Jona. Blinn, Esq. Middlebury, Vt.	50
Rev. Mr. De Witt, Fishkill, N. Y.	2
A lady in Stratford, Conn.	1
Mr. Nehemiah B. Wells, St. Albans, Vt.	5
Mrs. Battell, Norfolk, Conn.	5
Church of Lebanon, Goshen, Conn. by Dea. Dyar T. Hinckley, Treasurer,	13

\$78 75

Articles of Clothing, &c.

41 1-2 yds. tow cloth, some stationary, and one shirt, from the Fragment Society, Salisbury, Conn.; 14 1-2 yards white flannel, Salisbury, Conn.; from Ladies of Torrington,

Conn a quantity of straw hats and 2 pair of stockings; Mrs. Alner Mitchell, Washington, Conn. one coat; Mrs. Lydia Giddings, Hartland, Conn. 1 pair of stockings; Female Cent Society, Colebrook, Conn. by Mrs. M. Hoyt and Mrs. R. Rockwell, 1 bedquilt, 3 shirts, 2 pair stockings, 2 pair suspenders, 1 pair of Mittens, 1 woollen vest, 3 tow frocks, 4 pair of trowsers; Mrs. Swift, Derby Conn. 2 pair stockings; a Lady of Sheffield, Mass. 1 pair pillow cases; Ladies from Fishkill, N. Y. viz. Hopewell Society, 1 book, 1 flannel shirt; a female friend, 3 yds. flannel, 1 vest; Ann Sleight, 1 shirt; 2 pair of stockings; Amelia C. Griffin, 1 pair of thread stockings; Clarissa Rowe, 1 yd. of cotton cambric; Mrs. Coles, 1 shirt, 1 cravat; Mrs. Stockholm, 1 blanket, 2 pair stockings, 2 handkerchiefs, 1 pair pillow cases, 1 pair sheets, 2 shirts; Mrs. Van Wick, 1 flannel sheet, 1 pair stockings, 1 pillow case, cloth for a pair of Pantaloon; Mrs. Eleanor Gold, of Cornwall Conn. clothing estimated at \$1.50; Mrs. Pettibone, Norfolk, Conn. 1 pair of stockings; Mr. Butler, Norfolk, Conn. 1 pair of shoes; Ladies of Brookfield, Conn. 40 yards of tow cloth, 1 vest, 1 shirt, 1 pair of stockings; Miss Catlin, Sheffield, Mass. 5 pair of thread stockings, 1 pillow case; Ladies of Winchester, Conn. 1 pair tow trowsers, 3 pair stockings, 1 skein of thread; Senex, Winchester, Conn. 5 yards white flannel.

There are thirty scholars in the school depending upon the aid of their charitable friends. Clothing for the approaching winter is wanted, especially, fulled cloth, woollen garments, shoes, stockings, socks, hats, beds, linnen, sheets, and thread for the making up of garments. Each of these articles will be much wanted soon.

The smiles of Heaven on the institution have been very unusual. Fifteen of the school are already the professed friends of Christ; many of the school are interesting youths, promising to bless their respective nations. May we not presume that many friends of the kingdom of Christ, and many a pious Dorcas will cheerfully send such articles as are necessary for the support of the Foreign Mission School in Cornwall. All such benevolent aid will be gratefully acknowledged in a public manner.

TIMOTHY STONE,

One of the Agents of the School.

Cornwall, October 4, 1820.

MISSIONARY SOCIETY.

A Society Auxiliary to the American Board of Commissioners for Foreign Missions, was formed at Woodbridge, Sept. 27, 1820.

CONSTITUTION.

ARTICLE 1. The Pastors and Churches within the limits of the Association of the Western District of New Haven County, shall be a Missionary Society, auxiliary to the American Board of Commissioners for Foreign Missions: the Annual Meeting to be held in the autumn, at the time and place of the Semi-annual Meeting of the Association.

ART. 2. The primary object of the Society, shall be to promote the objects of the American Board of Commissioners for Foreign Missions: nevertheless, by a vote of two thirds of the Society, they may appropriate their income, or any part of it to the propagation of the Gospel in other ways.

ART. 3. The officers of this Society, shall be a President, two Vice-Presidents, a Secretary, a Treasurer, and an Auditor, who shall be annually chosen by ballot.

ART. 4. Each minister of this District who shall belong to this Society, with such other persons in each parish as this Society shall appoint, shall be agents to procure funds for the Society, within the limits of his parish, and shall transmit all monies thus collected to the Treasurer. In vacant Churches agents shall be annually appointed by this Society.

ART. 5. This Constitution may be altered at any annual meeting, by a vote of two thirds of the members present.

OFFICERS OF THE SOCIETY.

Rev. Stephen W. Stebbins, *President*.

Rev. Jeremiah Day, LL. D., and Frederick Hotchkiss, Esq. *Vice Presidents*.

Rev. Erastus Scranton, *Secretary*.

Mr. Timothy Dwight, *Treasurer*.

Mr. Charles Sherman, *Auditor*.

The minister of each Church in the District is an Agent according to the 4th Article of the Constitution.

The following persons were appointed Agents of the Society.

Amity, Dr. Isaac Goodsell.

Bethany, Dea. Jabez Hitchcock.

Columbia, Major Joseph Platt.

Derby, Dea. John Carrington.

East Plain, Mr. Eli Dickerman.

Great Hill, Mr. Alfred Hull.

Humphreyville, Dea. Nehemiah Botchford.

Milford, 1st Society, Col. Wm. Fenn.

2d do. Major Samuel Higby.

Mount Carmel, Dea. Aaron Bradley.

Middlebury, Dea. John Stone, and Mr. Gideon Platt, Jun.

North Milford, Capt. Nathan Merwin.

New-Haven, 1 Society, Dea. Nathan Whiting.

United do. Major Charles Bostwick.

North Haven, Joshua Barns, Esq.

Oxford, Dea. Lemuel Beardsley.

Salem, Mr. Jonah Woodruff, Jun.

West-Haven, Mr. William Stebbins.

Waterbury, Dea. James Brown.

The next Annual Meeting is to be at Waterbury in September, 1821.

RUSSIAN ORPHAN BOY.

Mr. Dmitersay, the correspondent of the Bible Society in Wladimer, and the director of the schools there, communicated to the committee the following anecdote:—

“A peasant boy came one day into the college, and requested a Bible. On

my asking him what that book contained, and what he intended to do with it, he replied, ‘I have been informed, of a great deal of what is written in it, and much about Christ.’ But who is Christ? ‘Our dear God, and I should be glad to become acquainted with him.’ But where have you heard any thing about him? ‘Many of the workmen in our manufactory go to the minister, and get a book from him, in which they afterwards read.’ Can you read? ‘Tolerably well. I work in the manufactory, and with my earnings support myself, my mother, sister, and a little brother.’ I then tried the boy by desiring him to read a few lines, and was surprised at the fluency with which he did it. Upon my asking him who taught him to read, he said, ‘The workmen in the manufactory have given me a primer, and instructed me at times.’ Pleased with the wish expressed by the boy, I said to him, ‘There, take the holy Book: I make you a present of it, read diligently in it, but always with prayer, and a heart turned toward the Lord.’ He took the book containing the words of eternal life in his hands, fell upon his knees, full of gratitude, and hastily withdrew from the room with a countenance brightened with joy. He sat down upon the stairs, opened the book with a holy impatience, and read eagerly in it; then putting it in his pocket, departed rejoicing. Blessed be the Lord our God, who hath ordained praise to be given him, not only by the wise and learned, but also out of the mouths of babes and sucklings.”

BENGAL GOSPEL MAGAZINE.

A periodical publication, on the plan of the Evangelical Magazine, was commenced by the missionary brethren at Calcutta in December last. It is printed in columns Bengalee and English.

The Governor of New-Hampshire has issued his proclamation appointing Thursday, the ninth day of November next, to be observed as a day of Thanksgiving and Prayer in that State

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